بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

*"In the name of God, Most Gracious,
Most Merciful"*

INTRODUCTION

Hadiths or Traditions are the records of the utterances, discourses, practices, usages, sayings and the way of life led by Prophet Muhammad (May peace be upon him) ever since he assumed prophethood in the fortieth year of his life (609 A.C.) to the year of his death (632 A.C.) when he was 63 years old. Besides these, any action done in his presence by any of his disciples and tacitly approved and not prohibited by him also falls within the definition of *Hadith.* These form the pattern, model or ideal to be followed by every true Muslim in his day-to-day life. The word '*Hadith*' literally means 'Statement'. It was also popularly known as the *Sunnah* meaning a practice or custom. It literally means a mode of life.

Prophet Muhammad (May peace be upon him) occupies a unique position in the chain of prophets. Being the last of a long line of Messengers he was sent by God as a messenger for the whole universe. His personality, therefore, combined all that was best in morals and manners and he was the very embodiment of all that was preached and enjoined in the Holy Qur'an.

The Holy Book affirms:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Certainly There is for you in the Messenger of Allah an excellent example." (XXXIII-21)

وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ۝

"And you stand on an exalted standard of character."
(LXVIII-4)

When the Holy Qur'an affirms that the Prophet was the very embodiment of all that was best in life and he was the perfect model to be followed, it was not mere idle talk but was a practical demonstration of it. To judge its truth, let us have a glance at his life. Taking for instance the injunctions laid down by the Qur'an for believers in respect of prayer, fasting and alms-giving, we notice that while Muslims were directed to pray five times a day, the Prophet himself, prayed eight times, super-imposing on himself three extra prayers, twice after morning prayer and the third beginning at midnight and sometimes extending right up to dawn thereby causing swelling in his feet.

As regards fasting his followers were directed to fast during the month of *Ramadan* but for himself he never allowed the other eleven months to pass by without fast and sometimes the fast would continue for two to three days without taking any food or drink in between them.

He helped the needy and the poor and no beggar ever left his door disappointed, while he himself lived the life of a poor man even after becoming the overlord of a big country. His generosity was so great that he proclaimed that if any Muslim died leaving debts the responsibility for repayment was his, while at the time of his death his own coat of mail was pledged for a debt. Muslims had conquered almost the whole of Arabia and money was pouring in from all sides which he treated as trust property and distributed that very day, but he denied himself and his family members a share in it. His family was prohibited by him from receiving *Zakat* lest people out of love for him might bestow the choicest favours on them. The condition of his house was such that for days together no fire was lit, and no day passed without missing a meal. Worldly things, riches and comforts had no attraction for him. His dress consisted of patches, his house

was petty, built of mud bricks, and his furniture a crude bedstead and a jar of water. This was the living condition of the greatest spiritual and temporal leader and monarch who looked upon this world as a passing phase and a temporary abode.

He was gentle, modest, faithful, courageous and never despaired even in the face of severe calamities and adverse circumstances and had unflinching faith in Divine Help. In every respect, therefore, be stood out as a shining example for all to follow. His life throughout was without any blemish and was a wonderful exposition of all that was virtuous.

The world from Adam downwards had produced monarchs of great pomp and show, generals of extensive conquests, philosophers and thinkers of great repute and poets of world-fame, but can anyone point out how far any of those were instrumental in raising the social status of down-trodden humanity and to what extent they catered to the spiritual elevation of the human mind by removing the rust within their unclean hearts. Had they left any mark of their personality as an example to be followed for the uplift of the human race as a whole, and had they in any way worked for creating a world brotherhood wherein peace would reign supreme? Had they laid any foundation for improving the moral standard of the human-folk? The conquerors had simply wrought destruction and devastation in every country they had laid their foot upon and had left nothing constructive. The poets lived only in an imaginary paradise and the philosophers had contributed nothing practical. It was only the personality of Muhammad (May peace be upon him) that proved a panacea for all social evils.

It is remarkable that his career covered all possible spheres of life such as that of a preacher in a mosque, as a worldly man amongst family and friends, as a man of piety, as a leader, as a soldier, a reformer, a politician, a statesman, an administrator and finally as a ruler of a vast kingdom. He had the privilege therefore of not only laying down rules of guidance in all such capacities but also gave a practical illustration of these rules. It is these sayings and doings of the Prophet that form the subject matter of *Hadith* — a guide to successful life from the Prophet.

UNDERSTANDING THE ATTRIBUTES OF ONE GOD

THE DIVINITY OF GOD

God is One and like unity.

We were with Muhammad on a journey, and someone stood up repeating aloud, "God is Most Great," and the Messenger said, "Men! be easy on yourselves, and do not distress yourselves by raising your voices; verily you do not call on one deaf or absent, but verily on One Who hears and sees; and He is with you; and He to Whom you pray is nearer to you than the neck of your camel."

Do you love your Creator? Love your fellow-being first.

Whoever loves to meet God, God loves to meet him.

God says, "I fulfil the faith of him who puts his faith in Me; and I am with him, and near him when he remembers Me."

The greatest crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to a lie.

God says, "I was a hidden treasure. I would not be known. So I created Man."

THE KINDNESS OF GOD

God's kindness towards His creatures is more than a mother's towards her baby.

If you put your whole trust in God, as you ought, He most

certainly will give you sustenance, as He does the birds; they come out hungry in the morning but return full to their nests in the evening.

God says, "Verily My compassion overcomes My wrath."

God is not merciful to him who is not so to mankind.

THE FORGIVENESS OF GOD

If the unbeliever knew of the extent of the Lord's Mercy, even he would not despair of Paradise.

Muhammad said, "I would not have the whole wealth of the world in place of this revelation: 'Say: (O Muhammad!) O My servants! who have oppressed your own souls by sinning, despair not of the Mercy of God.'" A man said, "What of him who has associated others with God?" Muhammad remained silent for a while and then said, "Know that him also God forgives but on repentance."

Abu Musa relates that the Holy Prophet said: "The parable of he who remembers his Sustainer and he who remembers Him not, is that of the living and the dead."

Abu Hurairah relates he heard from the Holy Prophet:- "When a bondman commits a sin and then says: 'My Sustainer!: I have committed a sin', his Sustainer says: 'My bondman knows that there is a Sustainer for him Who forgives his sins and takes him to task, so I have forgiven My bondman.'"

THE MERCY OF GOD

Someone enquired:

"Do none enter the Garden of Bliss save by God's Mercy?" Prophet Muhammad said, "No, none enters save through God's favour."

"You also, O Messenger of God! Will you not enter Paradise save by God's Compassion?" Prophet Muhammad put his hand on his head and said thrice, "I also shall not enter unless God covers me with His Mercy."

The Messenger of Allah said, "Do you think this woman will cast her own child into the fire?" We said, "No." Then the Prophet said, "Verily God is more Compassionate to His creatures than this woman is to her own child."

THE LOVE OF GOD

A man came before the Messenger with a carpet, and said, "O *Rasul*: I passed through a wood, and heard the voices of the young birds; and I took and put them into my carpet; and their mother came fluttering around my head, and I uncovered the young, and the mother flew down after them: then I wrapped them up in my carpet; and here they are." Then the *Rasul* said, "Put them down." And when he said so, their mother joined them. And Prophet Muhammad said, "Do you wonder at the affection of the mother bird towards her young? I swear by Him Who has sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from where you took them, and let their mother be with them."

Guard yourselves against six things, and I am your surety for Paradise. When you speak, tell the truth; fulfil when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking and from taking that which is unlawful and bad.

You will not enter Paradise until you have faith, and you will not complete your faith until you love one another.

Hell is veiled in delights, and Heaven in hardships and miseries.

A companion asked: "What is Paradise?" Prophet Muhammad replied, "It is what the eyes have not seen, nor the ears heard, nor ever flashed across the minds of men."

The proud will not enter Paradise, nor a violent speaker.

Muhammad said: "That person will not enter Paradise who has one atom of pride in his heart."

Describing Paradise the Prophet said: "There is therein everlasting health and you will never be sick; and for you there is everlasting life and you will never die; and for you there is perpetual youth and you will never grow old; and for you there is everlasting bliss and you will never be in want."

The Messenger of Allah said: "There are three persons who will not enter Paradise: A habitual drunkard, one who cuts off blood-ties and one who believes in sorcery."

When asked, "What is *Islam*?" Prophet Muhammad said, "Abstinence from prohibitions and obedience to the commandments of God."

When asked, "What is one of the most excellent virtues of *Iman* (Faith)? He said, "An amiable disposition." When asked, "Which is the most excellent *Hijrat* (Renunciation)?" He said, "Abandoning that of which God disapproves."

"What is *Islam*?" someone asked Prophet Muhammad. He said, "Purity of speech and charity."

The Prophet said: "Religion is easy, and no one exerts himself too much in religion but it over-powers him; so act right and keep to the mean and be of good cheer and ask for Divine help in the morning and in the evening and during a part of the night."

The Prophet was one day sitting outside among the people when a man came to him and asked. "What is *Iman* (faith)?" He said: "*Iman* is that you believe in Allah and His angels and in meeting with Him and in His Messengers and that you believe in being raised to life after death." Then he asked, "What is *Islam*?" The Prophet said: "*Islam* is that you shall worship Allah and not associate any with Him and that you shall keep up prayer and pay the *zakat* as ordained and fast in the month of Ramadan." The man then asked, "What is *Ihsan* (goodness)?" The Prophet said: "That you worship Allah as if you see Him for if you see Him not, surely He sees you."

Note: The man who questioned was Angel Gabriel in human form.

Iman (Faith) has over sixty or even seventy branches; the most excellent of these is the saying, 'There is no God but Allah,' and another of them is the removal from the way of that which is harmful; and modesty (*haya'*) is also a branch of faith.

The Messenger of Allah said: "None of you has faith unless I am dearer to him than his father and his son and all mankind."

"A *Muslim* is he from whose tongue and hand other Muslims are safe, and a *muhajir* is he who forsakes what Allah has forbidden."

LIFE

This life is but a tillage for the next. Do good therefore here that you may reap the benefit thereof; for striving is the ordinance of God, and whatever Allah has ordained can only be attained by striving.

DEATH

Wish not for death, any one of you; neither the doer of good works, for some reason he may increase his good deeds nor the offender for perhaps he may obtain the forgiveness of God by repentance. Wish not, nor supplicate for death before its time comes; for verily when you die, hope is out and with it the ambition for reward; and verily, the increase of a believer's life increases his good works.

He who flees away from epidemics is like one who flees away from the holy war; one who is patient therein shall have for him the reward of a martyr.

The grave is the first stage of the journey into eternity.

Not one of you must wish for death due to any worldly affliction; but if there certainly is anyone wishing for death, he must say! "O Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me."

THE WORLD

The love of the world is the root of all evil.

Prophet Muhammad slept upon a mat and got up with marks on his body made by the mat. Someone said, "O Messenger of God! If you had ordered me, I would have spread a soft bed for you." Prophet Muhammad said, "What business have I with the world? My state in respect of the world is that of a man on horseback who stops under the shade of a tree for a while and then leaves it."

"Can anyone walk over water without wetting his feet?" asked the Prophet. The Companions said, "No." The Prophet said, "Such is the condition of those in the world; they are not safe from sins."

Be in the world like a traveller, or like a passer-by in transit.

Ibn 'Abbas relates that the Holy Prophet holding him by his shoulder said; "Live in the world as if you were a stranger or a wayfarer."

Note:- The Holy Prophet tried to emphasise that the world we live in is not man's world to do just as he likes. It is God's World.

PRAYER

Abu Hurairah reported that he heard the Messenger of Allah say:

"Tell me if there is a stream at the door of one of you, in which he bathes five times every day; what do you say, will it leave anything of his dirt?" They said, "It would not leave anything of his dirt." He said: "This is the likeness of the five prayers, with which Allah blots out all faults."

Whoever forgets the saying of prayer, let him say the prayer when he remembers it; there is no atonement for it but this, 'establish the Prayer for My remembrance.'

'Ubadah reported that The Messenger of Allah said: "There is no prayer for him who does not recite the opening chapter of the Book." i.e. (*Sura Fatiha*).

When the Messenger of God entered a place of worship he said, "O God! pardon my sins, and open for me the gates of Thy compassion", and on leaving he would repeat the same.

O Lord, grant to me the love of You; grant that I love those that love You; grant and I may do the deeds that win Your Love; make Your Love dearer to me than my family and wealth.

Prayer is the *mi'raj* (union with, or annihilation in the Divine Essence by means of continual upward progress) of the Faithful.

The Lord does not recognise a prayer in which the heart does not accompany the body.

Prayer lightens the heart, and charity is a proof of *Iman* (Faith), and abstinence from sin is perfect splendour, the Qur'an a source of deterrent to you if you are about to do wrong; and every man who rises in the morning does that which will be either the means of his redemption or his ruin.

In every prayer there should be perfect concentration of mind towards the remembrance of Allah and every prayer should be performed as if it were the last prayer in this world.

FASTING

He who does not give up uttering falsehood and acting according to it, Allah has no need of his giving up his food and his drink.

Ata said, "One should break the fast on account of illness, whatever it may be, as Allah has said." And Hasan and Ibrahim said, concerning the woman who gives suck and the one with child, when they fear about themselves or their child, they should break the fast, then fast on other days. And as to the very old man when he cannot bear fasting — Anas, after he became old, fed one who was needy, for a year or two, daily bread and meat, and broke the fast.

The menstruating woman has to fast afterwards, and she has not to perform any prayer for the prayers omitted.

CHARITY & ZAKAT

Every good deed is charity, and it is a good deed that you meet your brother with a cheerful countenance and you pour water from your bucket into the vessel of your brother.

The man who exerts himself on behalf of the widow and the poor one is like the one who struggles in the way of Allah, or the one who keeps awake in the night for prayers and fasts during the day.

Whoever acquires wealth, there is no *zakat* on it until a year has passed over it.

Doing justice between two people is charity; and assisting a man upon his beast and lifting his baggage is charity; and pure, comforting words are charity; and answering a questioner with mildness is charity; and removing that which is an inconvenience to wayfarers, such as thorns and stones, is charity.

The best of alms is that which the right hand gives and the left hand knows not of.

Charity that is concealed appeases the wrath of God.

The best of almsgiving is that which springs from the heart, and is uttered by the lips to soften the wounds of the injured.

Every good act is charity; and verily, it is one of the number of good acts to meet your brother with an open countenance, and to pour water from your own bag into his vessel.

Your smiling in your brother's face is charity; and your exhorting mankind to virtuous deeds is charity; and your prohibiting the forbidden is charity; and your showing men the way when they have lost their direction is charity for you; and your assisting the blind, is charity for you.

The angels asked, 'O God! Is there anything of Your creation harder than rocks?' God replied, 'Yes, iron is harder than rocks, for it breaks them.' The angels asked, 'O God! Is there anything of Your creation harder than iron?' God replied, 'Yes, fire is stronger than iron, for fire melts iron.' The angels asked, 'O Defender! Is there anything of Your creation stronger than fire?' God replied, 'Yes, water overcomes fire, it quenches fire and makes it cold.' Then the angels asked, 'O Lord! Is there anything of Your creation stronger than water?' God replied, 'Yes, wind controls water, it agitates water and causes it to be in motion.' The angels asked, 'O our Cherisher! Is there anything

of Your creation more powerful than win?' God re
children of Adam, giving alms; that is, those who give w....
hands and conceal it from their left hands, they overcome all.'

PILGRIMAGE

A man asked the Prophet: "What should a man wear in the state of *ihram*?" He said: "He shall not wear shirt nor turban, nor trousers, nor headgear, nor any cloth dyed with vars of saffron; and if he does not find shoes, let him wear leather stockings, and he should cut them off so that they may be lower than the ankles."

Note:- *Vars* is a plant with which clothes are dyed and the colour is red.

Ibn 'Umar reported the uttering of *labbaika* by the Messenger of Allah as thus; "I am at Your service, O Allah! I am at Your service; You have no associate, I am at Your service. Yours is the praise and Yours the favour, and Yours the kingdom, You have no associate."

The making of circumambulations round the House (*Tawaf*) is like prayer except that you can talk in it; and whoever talks in it, let him not talk anything but good.

It was asked, "O Messenger of Allah: Who is the most excellent of men?" The Messenger of Allah said, "The believer who strives hard in the way of Allah with his person and his property."

A party of my community shall not cease fighting for the Truth and they shall be triumphant over their opponents.

Surely Allah will raise for this community at the beginning of every century one who shall revive for it its faith.

The Messenger of Allah said: "Whom do you count to be a martyr among you?" They said, "O Messenger of Allah! Whoever is killed in the way of Allah is a martyr!" He said: "In that case the martyrs of my community shall be very few. He who is killed in the way of Allah is a martyr; he who dies a natural death in the way of Allah is a martyr; he who dies of the plague (in the way of Allah) is a martyr; he who dies of cholera (in the way of Allah) is a martyr."

A woman was found among the killed in one of the battles of the Prophet. So the Messenger of Allah forbade the killing of women and children.

OF STATE

Ibn 'Umar reported "I heard the Messenger of Allah say: 'Everyone of you is a ruler and everyone of you shall be questioned about those under his rule; the king is a ruler and he shall be questioned about his subjects; and the man is a ruler in his family and he shall be questioned about those under his care; and the woman is a ruler in the house of her husband, and she shall be questioned about those under her care; and the servant is a ruler so far as the property of his master is concerned, and he shall be questioned about that which is entrusted to him."

He who obeys me obeys Allah, and he who disobeys me disobeys Allah; and he who obeys the *Amir* obeys me, and he who disobeys the *Amir* disobeys me; and the *Imam* is an armour for protection, the battle is fought for his defence and through him protection is sought. So if he commands the doing of duty of Allah and does justice, he has a reward for it; and if he does otherwise he shall suffer the evil consequences of it.

'Ubadah ibn Samit said. "The Prophet invited us, so we swore allegiance to him; and among the conditions which he laid down on us to follow was this, that he had a promise from us to hear and obey, whether we liked or disliked an order and whether we were in adversity or ease, even if our rights were not granted; and that we should not dispute the authority of those entrusted with it, adding unless you see an act of open disbelief in which you have a dear argument from Allah."

When Caliph 'Umar appointed Governors the conditions laid down upon them were: "You shall not ride a horse that is not of Arabian breed; you shall not eat bread made of fine flour; you shall not wear fine clothes; and you shall not shut your doors against the needs of the people. If you do any of these things, punishment shall descend on you."

WINE & INTOXICANTS

Anas said: "I was giving drink to people in the abode of Abu Talhah, and their wine at that time was made from dates. Then the Messenger of Allah, ordered a crier to make it known that wine was forbidden." He added: "Abu Talhah said to me, 'Get out and pour it out.' I poured it out, and it flowed in the streets of Medina."

'A'isha said: "The Messenger of Allah was asked about it." It is a drink made of honey and the people of Yaman used to drink it. So the Messenger of Allah said, "Every drink that intoxicates is prohibited."

Of whatever thing a large quantity intoxicates, even a small quantity is prohibited.

Do not drink wine, for it is the root of all evil.

Abu Hurairah relates that a drunkard was brought to the Holy Prophet who ordered people to beat him. Abu Hurairah says: "Some of us beat him with hands and others with shoes and still others with their clothes. When he was gone some people cried; 'May God harm him!' The Holy Prophet said: 'Do not say like that, and let not Satan overpower him."

BEGGING

Who so is able and fit and does not work for himself or for others, God is not gracious to him.

God is gracious to him who earns his living by his own labour and not by begging.

Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it, in which case God guards your honour, than to beg of people, whether they give or not; if they do not give, your reputation suffers, and you return disappointed; and if they give, it is worse than that; for it makes you under obligation.

The Messenger of Allah said, (when he was in the pulpit, and was describing the rewards of alms, and the advantages of avoiding begging), "The upper hand is better than the lower," and he said, "the upper hand is the giver of alms, and the lower is the beggar."

Whoever has food for a day and night, it is prohibited for him to beg.

USURY & INTEREST

The taker of usury and the giver of it, and the writer of its papers and the witness to it, are equal in wrong.

The Holy Prophet said: "A time will come over people when none will remain who will not devour usury. If he does not devour it, its vapour will overtake him."

Bilal had old dates with him and sold out of them two *Sa's* for one. The Prophet said: "Alas! Veritable interest: Don't do it, but when you intend to purchase, sell the dates for purchasing another kind, and then purchase therewith."

OF ORPHANS

"I and the guardian of orphans (whether the orphan be of his near or distant relation, or of strangers) will be in one place in the next world, like my two fingers," said the Prophet and his fingers were nearly touching each other at the time.

The best Muslim house is that in which is an orphan who is benefitted; and the worst Muslim house is that in which an orphan is ill-treated.

OF WOMEN

One day a woman asked the Prophet what were her duties towards her husband. To her he replied: "A wife should not leave her home without her husband's permission. Women are the twin halves of men."

The world and all things in it are valuable; and one of the most valuable in the world is a virtuous woman.

God enjoins you to treat women well, for they are your mothers, daughters and aunts.

The rights of women are sacred. See that women are maintained in the rights assigned to them.

When a woman performs the five daily prayers, and fasts in the month of *Ramadan*, and is chaste, and is not disobedient to her husband, then tell her that she can enter Paradise by whichever door she chooses.

OF WIDOWS

A giver of maintenance to widows and the poor is like a bestower in the way of God, an utterer of prayers all the night, and a keeper of constant fast.

One who strives for the widows and the poor is like one who fights in the way of Allah.

Abu Hurairah relates that the Holy Prophet said: "The one who does good to the widow and the poor is like the warrior in Allah's way or like the one who stands praying all night and keeps fasting all day."

OF WIVES

Admonish your wives with kindness.

A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another which is good.

Give your wife good counsel; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like a slave.

A virtuous wife is a man's best treasure.

OF PARENTS

Heaven lies at the feet of mothers.

God's pleasure is in a father's pleasure; and a father's displeasure also displeases God.

A man is bound to do good to his parents, although they may have injured him.

He who wishes to enter Paradise through the best door must please his father and mother.

OF SERVANTS

To those of your servants who please you, give them eat what you eat yourself; and clothe them as yourself; but those who do not please you, part with them; and punish not God's creatures.

"He will not enter Paradise who behaves ill toward his slaves," said the Prophet. The companions said, "O Apostle of God! Have you not told us that there will be a great many slaves and orphans amongst your disciples." He said, "Yes, then be kind to them and to your own children, and give them to eat of what you eat yourselves. The slaves who say their prayers are your brothers.'

OF THE SICK

Whosoever visits the sick, an Angel proclaims from heaven: 'May you be happy, may your walking be pleasant and may you be accommodated in a house in Paradise.'

Feed the hungry, visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

When you go to visit the sick, comfort him in his grief, and say, "You will get well and live long," because this saying will not prevent what is predestined, but it will solace his soul.

Verily when a Muslim is taken ill, after which God restores him to health, his illness had been a cover for his former faults, and it is

an admonition to him of what comes in future times; and verily, when a hypocrite is taken ill, and afterwards restored to health, he is like a camel which had been tied up, and afterwards set free; for the camel did not know, for want of discrimination, why they tied him up and why they let him loose; such is the hypocrite; on the contrary a *Mu'min* knows that this indisposition was to cover his faults.

OF ANIMALS

Fear God, in respect of these dumb animals and ride them when they are fit to be ridden and get off them when they are tired.

OF RELATIVES

The best of you, before God and His creation, are those who are best in their own families, and I am the best to my family. When your friend dies, mention not his vices.

The duty of a younger to an elder brother is as that of a child to its father.

A man's first charity should be to his own family, if poor.

OF NEIGHBOURS

The best person in God's sight is the best amongst his friends; and the best of neighbours near God is the best person in his own neighbourhood.

Do you love your Creator? Love your fellow being first.

Abu Hurairah relates that the Holy Prophet said, "He who believes in Allah and the Day of Resurrection let him cause no harm to his neighbour."

Huzaifah relates that he heard the Holy Prophet say: "The backbiter shall not enter Paradise."

'A'isha relates that the Holy Prophet said: "Gabriel insisted me to do good to my neighbour so persistently that I was afraid he would declare my neighbour my inheritor."

Ali Shuraih relates that the Holy Prophet said: "By Allah he is not a Believer; By Allah he is not a Believer; By Allah he is not a Believer." It was asked: "O Prophet of Allah, who is he?" He replied: "The one whose neighbour is not at peace on account of him.

All Muslims are as one body. If a man complains of pain in his head, his whole body feels the pain, and if his eye pains his whole body feels the pain.

All Muslims are like the component parts of a foundation, each strengthening the others; in such a way must they support each other.

Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another; his blood, property and reputation.

The creation is as God's family; for its sustenance is from Him; therefore the most beloved to God is the person who does good to God's family.

No man is a true believer unless he desires for his brother that which he desires for himself.

When two Muslims meet, they shake hands, praise Allah and seek forgiveness of Him, both are forgiven.

Assist your brother Muslim, whether he be an oppressor or an oppressed. "But how shall we do it when he is an oppressor?" Prophet Muhammad said, "Assisting an oppressor is by forbidding and restraining him from oppression."

When three persons are together, two of them must not whisper to each other without letting the third hear, because it would hurt him.

Verily, each of you is a mirror to his brother; then if he sees a vice in his brother he must advise him to get rid of it.

Abu Hurairah relates that the Holy Prophet said: "Let none of you point at his brother with an implement for he knows not when Satan might make him lose his hold on it thereby injuring his brother."

Anas ibn Malik relates that the Holy Prophet said: "Do not entertain mutual enmity, envy and anger, and live like brothers, being equally the bondmen of Allah, and it is not lawful for a Muslim that he should avoid his brother Muslim for more than three days."

When victuals are laid, no man must stand up to go away till it be taken away; nor must one man leave off eating before the rest; and if he does, he must make an apology.

Never has anyone eaten a better food than what he has eaten of the labour of his own hands.

It is the sunnah that a man should accompany his guest to the door when he leaves.

'A'isha relates that the family people of the Holy Prophet never ate bread made of wheat flour for more than three days continuously from the day of his arrival in Medina right up to the day of his death.

Abu Hurairah relates that Holy Prophet never spoke ill of a meal; if he liked it he ate it; and if he did not like it he left it untouched.

GOOD MANNERS

CLEANLINESS

Were it not for fear of troubling my disciples, verily I would order them to clean their teeth before every prayer.

God is pure and loves purity and cleanliness.

COMPASSION

There is reward of Paradise for a Muslim who suffers with patience when the soul of his affectionate friend is taken away.

CONTENTMENT

When you see a person who has been given more than you in money and beauty; then look at those who have been given less.

Look at those inferior to yourselves; it is best for you, so that you may not hold God's benefits in contempt.

COURTESY

No father has given his child anything better than good manners.

Respect people according to their eminence.

ENVY

If envy were justifiable, two persons would be the proper objects of it; one, a man to whom God has given riches, and command him

to bestow in charity; the other, one to whom God has granted the knowledge of religion, and who acts thereon himself and imparts instruction to others.

Keep yourselves far from envy; because it eats up and takes away good actions as fire eats up and burns wood.

REPENTANCE

Abu Hurairah has related that he heard the Holy Prophet say: "By Allah! I seek Allah's Forgiveness and return to Him in repentance more than seventy times in a single day."

GENTLENESS

Verily, God is mild, and is fond of mildness, and He gives to the mild what He does not to the harsh.

God is gentle and loves gentleness.

'A'isha said: "A party of Jews asked permission to see Prophet Muhammad and said, 'Death upon you!' And I answered their salutation by saying 'Rather upon you be death and curse!' Then the Prophet said, 'Be mild, O 'A'isha! and make a point of being kind, and withhold yourself from speaking harshly.' I said, 'Did you not hear what they said!' He said, 'Verily', I do always say, 'Be the same to you.'"

HOSPITALITY

It is not right for a guest to stay so long as to cause inconvenience to his host.

HUMILITY

The servants of the Beneficent are they who walk on the earth

in humbleness.

Humility and courtesy are acts of piety.

Whoever is humble to men for God's sake, may God exalt his eminence!

Do not praise me too enthusiastically, as the Christians do in praising Jesus, the son of Mary, by calling him God, and the Son of God; I am only the Lord's Servant, then call me the servant of God and His Messenger.

KINDNESS

Who is the most favoured of God? He from whom the greatest good comes to His creatures.

Whoever is kind to His creatures, God is kind to him; therefore be kind to man on earth, whether good or bad; and being kind to the bad is to withhold him from evil, thus in Heaven you will be treated kindly.

He who is not kind to God's creatures and to his own children, God will not be kind to him.

Kindness is a mark of faith; and whoever has no kindness has no faith.

He is not of us who is not affectionate to his young ones, and does not respect the old; and he is not of us who does not practise what is good, and prohibit what is bad.

Beware! verily there is an organ in the body of man, which, when good, the whole body is good but, when bad, the whole body is bad, and that is the heart.

MALICE

Muhammad once said to Anas, "Son! if you are able, keep your heart, from morning till night and from night till morning, free from malice towards anyone." Then he said, "O my son! this is one of my commandments and he who loves my commandments verily loves me."

MERCY

Jabir ibn 'Abdullah relates that the Holy Prophet said: "He who is not merciful to others will not be shown mercy."

Ibn 'Abbas said, "The Messenger of Allah said; 'He is not of us who does not show mercy to our young ones and respect to our elder ones.'"

MODESTY

True modesty is the source of all virtues.

All kinds of modesty are good.

PEACE

Shall I not inform you of better acts than fasting, giving alms and prayers? Make peace between one another; enmity and malice tear up rewards by the roots.

PRIDE

Poverty is my pride.

The haughty will not enter Paradise, nor a violent speaker.

PIETY

Verily my heart is veiled with grief and sadness for my followers; and verily I ask pardon of God one hundred times daily.

PURITY

Someone asked the Prophet: "Teach me a work such that when I perform it God and man will love me." Muhammad said: "Desire not the world and God will love you, and desire not what men have and they will love you."

"There is a polish, for everything, that takes away rust; and the polish for the heart is the remembrance of God," said the Prophet. The companions said, "Is not repelling the infidels also like this?" Muhammad said, "No, although one fights until one's sword is broken."

They will enter the Garden of Bliss who have a true, pure and merciful heart.

REASON

God has not created anything better than Reason, or anything more perfect or more beautiful than Reason; the benefits which God gives are on its account; and understanding is by it, and God's wrath is caused by it, and by it are rewards and punishments.

SALUTATION

Abu Hurairah relates that the Holy Prophet said: "Let the younger one salute the elderly and let the one who is walking salute the one sitting and let those who are small in number salute those who are large in number.

SELF-CONTROL

The most excellent *Jihad* (Holy war) is that for the conquest of self.

"Give me advice", said someone. Muhammad said: "Be not angry."

No person has drunk a better draught than he who has swallowed anger for God's sake.

Verily the most beloved of you to me and nearest to me in the next world are those of good disposition; and verily the greatest enemies to me and the furthest from me are the ill-tempered.

Whoever suppresses his anger, when he has the power to show it, God will give him a great reward.

He is not strong and powerful who throws people down; but he is strong who withholds himself from anger.

That person is most respectable with God who pardons, when in his power, his enemy who has injured him previously.

Abu Bakr relates that he heard the Holy Prophet say: "Let no judge decide a case between two parties while he is in a rage."

The Holy Prophet said: "There are two blessings which most of the people abuse — health and prosperity."

SHYNESS

Umm Salma said: "I have heard from the Holy Prophet that a woman who takes off her clothes in a place other than her home is disgraceful."

TRUTH

He is not of me who, when he speaks falsely; who, when he promises, breaks his promise; and who, when trust is reposed in him, fails in his trust.

Strive always to excel in virtue and truth.

Say what is true, although it may be bitter and displeasing to people.

MISCELLANEOUS

"When you go to sleep, put out the lamp, shut the doors, cover the mouths of water-skins and cover food and drink.

Do not wear silk or silk brocade, and do not drink in vessels of gold and silver, and do not eat in bowls made of them; for they are for others in this life and for us in the next.

When the servant brings to one of you his food, and if you do not make him sit with you to eat at the same table, then give him a morsel or two, for he has laboured to prepare it.

Sit together and do not eat separately; for the blessing is with the company.

Five things are in accord with proper tidiness in nature; they are circumcision, the removal of superfluous hair, the removal of hair in the armpit, paring of nails and the clipping of the moustache.

The Messenger of Allah saw a man lying upon his belly and said; "This is a posture Allah does not like," and remarked "This is the way the inmates of the fire lie down."

Abu Musa relates that the Holy Prophet on hearing that a house

in Medina one night caught fire and was reduced to ashes along with its inmates, said, "Of a certainty this fire is caused by your enemy, so when you go to sleep put it out."

Abu Hurairah relates that the Holy Prophet said: "Allah has not sent down a sickness for which he has not sent down a remedy."

Abu Hurairah relates that the Holy Prophet said: "The Believer is not bitten twice at the same spot."

Abu Hurairah relates that the Holy Prophet said: "Let not the sick camel go near to the healthy one".

CULTIVATION OF LAND

Whoever cultivates land, which is not the property of anyone has a better title to it.

Every household of the emigrants in Medina cultivated one-third of the land and received one-fourth of the produce. However, 'Umar employed people to cultivate on the agreement that if he supplied the seed, he should receive one-half of the produce, the other half to be distributed among the workers. But, if they supplied the seed then the workers should receive such and such a portion of the produce by mutual agreement.

The Messenger of Allah granted the land of Khaiber to the Jews on condition that they worked thereon and cultivated them and they should have a half of the produce thereof.

Access of water should not be withheld, arresting thereby the growth of vegetation.

Whoever brings the dead land to life, that is, cultivates waste land, for him is a reward therein.

The Messenger of Allah (Peace and blessing of Allah be on him), while saying prayers, used to say: "O Allah! I seek refuge in You from sin and from being in debt." Someone asked him, "How often do you, (O Messenger of Allah) seek refuge from being in debt?" He said: "When a man is in debt he speaks and tells lies, and he promises and breaks the promise."

KNOWLEDGE

Go in quest of knowledge even to China.

Knowledge is like the lost camel of the Muslim. Treasure it whenever you come across it.

Seek knowledge from the cradle to the grave.

'Uthman relates that the Holy Prophet said, "That the best of you is the one who learns the Qur'an and teaches it to others."

One learned man is harder on the devil than a thousand ignorant worshippers. The pursuit of knowledge is a divine commandment for every Muslim; and to waste knowledge on those who are unworthy of it is like putting pearls, jewels and gold on the necks of swine.

He who knows his own self knows God.

Acquire knowledge. It enables its possessor to distinguish right from wrong; it lights the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guides us to happiness; it sustains us in misery; it is an ornament amongst friends, and an armour against enemies.

Learn to know yourself.

Who are the learned? They who practise what they know.

That person who dies while he is acquiring knowledge in order to revive the knowledge of religion will be only one degree inferior to the Prophet.

That person who pursues the path of knowledge, God will direct him to the path of Paradise, and verily the superiority of a learned man over an ignorant worshipper is like that of the full moon over all the stars.

The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

WEALTH

Riches are not from abundance of worldly goods, but from a contented mind.

Wealth, properly employed, is a blessing; and a man should lawfully endeavour to increase it by honest means.

The son of Man grows and with him grows two things — the love of wealth and love of long life.

Ibn 'Abbas relates, he heard the Holy Prophet saying: "Even if there were for a man two valleys full of wealth he would aspire for a third one, and nothing would fill man's belly but dust, and Allah turns to him who turns to Allah.

Abu Hurairah relates that the Holy Prophet said: "Whenever one of you looks at him who has been graced with wealth and health to a greater extent than himself, let him also have a look at one who is below him in that respect.

Abu Hurairah narrates that once the Holy Prophet (peace be upon him) said: "Let me show you the reality of this world". I requested him to do that. He took me to a place of refuse outside Medina. There I saw human skulls and bones sunk in filth with dirty rags scattered all around.

Addressing me he said: "These are the human skulls that embodied brains filled with greed. These people were like many amongst you who live today. Like all of you they pinned their hopes on things worldly. These skulls are lying without skins and after a few days they will become part of the earth. They struggled hard to eat the spicy dishes only to swallow this filth today. The state in which they exist now cannot be tolerably seen by those who have eyes to see. The very sight of those who enjoyed the fragrance of tasty food makes you hate them. These dirty rags are the worn-outs of the gaudy dresses that made men proud. Now they are at the mercy of winds which move them the way they like. And these are the bones of those animals that carried human beings only to make them feel proud. Anyone can shed a tear or two at the tragic end." Abu Hurairah stated that the tears welled up in his eyes and he wept bitterly.

It is reported in another *Hadith* that Allah's Apostle (peace and blessings of Allah be upon him) said:

"This world is captivatingly sweet and rosy; and Allah will make you rulers therein and will see how you act. Behold fear this world and fear your desire for woman". When the Jews, rose to power, sex, gold and fine dresses became their weakness. Think for yourselves, O brethren, have we not fallen victim to the same malady as had befallen the Jews?

We have been cautioned every now and then in the Qur'an to realise our folly and guard ourselves against pitfalls and illusions. We are told in surah *Al-Hadid* very clearly:

"Know that the life of this world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it becometh straw. And in the Hereafter there is grevious punishment, and also forgiveness from Allah and His good pleasure, whereas the life of the world is but a matter of illusion." (57:20).

The Holy God said: On the Day of Judgment, one will not be able to move away before Allah until he has accounted for his —

Life:	How it was spent.
Knowledge:	To what use it was put.
Wealth:	How it was acquired and spent.
Body:	How it was utilized?

The Holy Qur'an warns:

"O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones. Over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded."

(66 : 6)

As Muslims, we must remember that our life in this world is not for the sake of material enjoyments of this world alone. Our temporary life here is only a life of probation, for perpetual life in the Hereafter. As we sow here, so we shall reap in the next world. To quote a saying of the Holy Prophet: "This world is the tillage for the Hereafter" i.e. we plough and sow here to reap in the next world. We, Muslims, therefore, cannot afford to live an irresponsible and reckless life.

In fact, the whole of mankind are the vicegerents of Allah in this world, and according to the Islamic concept they are on deputation

in this world. The non-Muslims may not accept this position but the Muslims must and, true to this position, it is their duty to discharge the great responsibilities put upon them as such representatives of their Lord — a position of unique distinction.

Allah says:

"Verily We have created men in the best of mould but by their own deeds they descend to the lowest depth of degradation, except those who believe in Allah and do righteous deeds, for them is unmeasured recompense . . ."

(95 : 3-6)

The greatest misfortune for men, however, is that they have in general chosen the path of eternal loss and perpetual perdition. The Holy Qur'an testifies to this, in the following words: "By age (by oath of the time factor), indeed, man is in utter loss except those who believe in Allah and do righteous deeds and mutually co-operate and strive for — (the dissemination of the teaching of) the Truth and mutually inspire for patience and constancy."

(103)

All life ends in death. Therefore, let us remember that a certain time is fixed for us when we too will be abandoned to the darkness of our graves.

We should, therefore, consider the passing life of this world as a means towards our ultimate goal. Yes, this material world is not the main object of our life but a means towards a higher goal. The purpose of man's life is "Service to Allah" and nothing else. This life is a preparation of what Allah has in store for us. The life of the Hereafter is eternal, and it is that which the believer should strive for. Hence let us not be deceived by the glamour and spendour around us. This life should never be wasted by merely seeking a comfortable and rich life of worldly happiness because Allah tells us: "And surely

the Hereafter is indeed better than this world." Again says the Qur'an, "Every soul shall taste of death" — none shall be made to wander this world for ever.

And when their time to depart has come, none shall be given a respite for even an hour, neither shall death be hastened by an hour. On the other hand the righteous and pious will be glad to leave. For them death will be easy and the greatest object of their lives. "*Death is a bridge, whereby the loved ones reach their beloved.*" These are the ones who made Allah the object of their devotion, adoration and obedience and Prophet Muhammad (P.B.U.H.) the model exemplar of their lives. Thus success awaits them.

Yes, these are those who will be successful in the Hereafter to enjoy the pleasure of their Lord. Then Allah will grant them Paradise.

It is very necessary that we take a lesson from the coming and going of men around us. One day we too will be no more. It may be after a few years, it may be tomorrow, it may be after reading this. Who knows? Let us now prepare ourselves for that fateful day. Normally we tend to forget the purpose of our creation. Our hands are filled with wealth which may save us from many a difficulty in this world, but will be of no use to us when we die.

When we have learnt to look upon ourselves as mere travellers we have gained great wisdom. Let us, therefore, endeavour to become His loyal and humble servants who will unfailingly strive to improve our lives to live a better, fuller and richer life of goodness so that death will be to us a bridge joining the loved one with the beloved. Allah says in the Qur'an: "Only those who believe in Our revelations when they are reminded of them, fall down prostrate and they are not scornful; who forsake their beds to cry unto their Lord in fear and hope, and spend of what We have bestowed on them. No soul knows what is kept hidden for them of joy, as a reward for what they used to do."

(32 : 15-17)

HOLY QUR'AN:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity".

(3 : 104)

SPONSORSHIP

IT COSTS US S$0.50c PER COPY TO PRINT AND DISTRIBUTE THIS BOOKLET.

WE NEED YOUR FINANCIAL SUPPORT. PLEASE SPONSOR THIS BOOK. FILL THE FORM BELOW.

---

1. NAME: ______________________________
   ADD : ______________________________
   ______________________ TEL: ______________________
2. I wish to sponsor the following booklets:
   (Please write the number of books in the box(es))
   ☐ Pearls from the Prophet
   ☐ Light of Revelation
   ☐ Islam Our Choice
   ☐ Islam the Basic Truths
   ☐ The Quran and Modern Science
   ☐ Welcome to Islam
   Enclosed S$ ______________________ (Cheque/M.O./Drafts)

*3. Please send booklets to me at above address. I will distribute them/Please distribute the booklet I sponsored for me. Send them to any persons who request them.

Note

* Delete where not applicable. Send all Cheques/M.O./Drafts/crossed **"A/C Payee"** only to **The Muslim Converts' Association of Singapore.**

If you would like to become a Muslim...

Come to our premises at **The Muslim Converts' Association of Singapore** to learn more about Islam.

With our facilities, we strive our utmost to help you go through the processes of learning and becoming a Muslim. Please choose a proper Muslim name and familiarise yourself with the declaration of Muslim faith, that is

اَشْهَدُ اَنْ لاَ اِلٰهَ اِلاَّ اللهُ

ash-hadu al-la ilaa-ha il-lallaah
"I bear witness that there is no god except Allah"

وَاَشْهَدُ اَنَّ مُحَمَّدًا رَسُوْلُ اللهِ

wa ash-hadu anna Muhamma-madar rasuu-lullaah
"And I bear witness that Muhammad is the Messenger of Allah."

Bring along 2 adult male Muslim witnesses and 6 passport size photographs.

Our address:
No 15 Lorong 15
Off Geylang Rd
Singapore 1438

For any enquiry, kindly call **7462226**